بسم الله الرحمن الرحيم

The Fragrance of Martyrdom

The mujahidin for the Sake of Allah follow the path of jihad despite knowing from the start that it is covered with blood and limbs, paved with calamities and wounds, and linked together with sacrifice of self and soul. They know this with certainty from the Book of their Lord and the Sunnah of their Prophet ﷺ. Nevertheless, they proceed in it, and cut through the deserts and barren lands, and throw themselves into danger to reach His arenas and fields, in obedience to Allah and in response to His command to make hijra and mobilize.

Jihad is only called as such because of the efforts and hardship involved in it. Ibn Kathir (may Allah have mercy on him) said in his tafsir on the words of Allah "Fighting has been enjoined upon you while it is hateful to you" (Al-Baqara: 216): "Meaning, it is very difficult for you, and it is indeed difficult, because it is either that a person is killed or wounded during the hardship of journeying or fighting the enemies." "But perhaps you hate a thing and it is good for you" (Al-Baqara: 216): "Meaning that fighting is followed by victory and triumph over the enemies, and the seizure of their land, their money, and their people." "And perhaps you love a thing and it is bad for you" (Al-Baqara: 216): This is a general concept in all matters, as a person may love something and he has no benefit or interest in it, and his holding back from fighting is followed by the enemy taking over the country and the rule." "And Allah Knows, while you know not" (Al-Baqara: 216): Meaning, He is more knowledgeable about the consequences of matters than you, and He knows what is good for you in this world and the Akhira. Therefore, respond to Him and follow His command, so that you may be guided."

Yes, the mujahidin of the Islamic State, young and old, responded to what is good for their world and the Akhira. They responded to their Lord and obeyed His command to make hijra and do jihad. Thus, they were among the rightly-guided - as we consider them and we reckon none unto Allah. They were from the rightly-guided, no matter what the slaves of the world said about them. They were from the rightly-guided, even if the callers evil attributed to them all descriptions of speaking evil and defaming. They were from the rightly-guided, even if they were killed and their bodies were torn apart in rural or urban areas. They were from the rightly-guided, and Allah knows, but you do not know.

Allah said about what is due His worshipers the mujahidin: "And those who emigrated for the cause of Allah and then were killed or died - Allah will surely provide for them a good provision. And indeed, it is Allah who is the best of providers" (Al-Hajj: 58). He also said: "Then, indeed your Lord, to those who emigrated after they had been compelled [to renounce their religion] and thereafter fought [for the cause of Allah] and were patient - indeed, your Lord, after that, is Forgiving and Merciful" (An-Nahl: 110). And Allah said: "And if you are killed in the cause of Allah or die - then forgiveness from Allah and mercy are better than whatever they accumulate [in this world]" (Aal-Imran: 157). The mufassirun said: "Meaning, to be killed for its sake or to die, is not a shortcoming or something loathed. Rather, it is something that its doers must compete in, because is leads to the forgiveness and mercy of Allah, and this is better than staying in this world and collecting its mortal debris."

This is what Allah said about the mujahidin and the muhajirin. Then who is truer than Allah in His word? And who is truer than Allah in a talk?!

The soldiers of the Islamic State are still sacrificing their souls cheaply for the sake of defending Islam and implementing the Shari'ah of Allah in His land so that there will be no fitna and religion in its entirety is for Allah. Their pure souls and inviolable blood are shed in the various Wilayat and in all the fields which they have built by obeying their Lord through fasting, prayer, and ribat in the trenches of the Muslims. They have built it with their patience and perseverance and fighting the enemies of the sect, near and far.

They pledged themselves to support Islam and to defend its sanctity, and for this they sacrificed all they possessed. They left behind their families and loved ones, and mobilized to do jihad, and they endured for this cause deprivation and disappointment. But they were not harmed by this nor did they weaken or fall back. No, they continued on their path, seeking the satisfaction of their Lord, and victory with one of the two best ends.

They took on their shoulders for the sake of supporting their religion what even mountains could not bear. They paid the duty on tawhid from their blood in good faith. They made hijra from their homes, not because they despaired of the world nor failed to attain its riches, as the munafiqin who measure matters by their material standards claim. If they wanted this world, they would have crowded it with its people! However, this was far from what they wanted, as they were hoping to join the Sahaba of the Prophet ﷺ and sought goodness and more.

Sheikh Abu Muhammad al-Adnani described the conditions of the mujahidin, as he had lived with them, knew their path, and experienced their conditions. He said (may Allah accept him): "The mujahidin never fought for positions or seats of power, nor for the ruins of the material world. The mujahidin sacrificed everything to make the religion of Allah triumphant and to support the oppressed. The mujahidin did not obtain from this world except death, imprisonment, broken bones, and wounds. They did not bequeath to their families and relatives except prison, homelessness, and deprivation. But you see them, despite all these tragedies and afflictions, beating with dignity, and exuding pride. By Allah, if one nonobjective and ponders deeply about the conditions of the Islamic State today, he will find it devoid of pride and dignity, except in the deeds of the mujahidin and within their ranks and under their banner."

The mujahidin of the Islamic State today are racing to kill and fight for the Sake of Allah, disregarding all the dangers that surround them. They plunge into the depths of death and continue their jihad with all vigor and determination despite the distress and hardship in their lives. Their condition is like that of their mujahid predecessors among the first of the Sahaba, may Allah be pleased with them. Abdullah bin Amr narrated that the Prophet ﷺ said: "The first to enter Jannah from among the creation of Allah, are the poor immigrants who were entrenched in the fighting fronts, and hardship befell them, and one dies and needs relief in his chest but cannot find it. So Allah says to whom He will among His angels: Come and greet them. The angels say: Our Lord, we are the inhabitants of Your heavens, and the goodness of Your creation, and you are ordering us to come to these people and greet them?! He said: They were worshipers who worshiped Me and did not enjoin anything with me, and the trenches were filled with them, and hardship has befallen them, and one of them dies and needs relief in his chest but cannot find it. He said: Let the angels come to them now, and come to them from every door: 'Peace be upon you for what you patiently endured. And excellent is the final home' (Ar-Ra'd: 24)." (Sahih Ibn Hibban)

These are the conditions of the mujahidin and the muhajirin and their death, and this is their reward, abodes, and positions with Allah. The fragrance of their martyrdom emanates from their wounds with the color of blood, and carries the scent of the musk. Despite their affliction from the loss of loved ones and friends, they have become accustomed to bereavement in the journey of their jihad, because they are certain that the healing of loss is through meeting and joining together under the shadow of the throne of Allah, just as they were gathered under His Shari'ah. O Allah, gather us together with our brothers who have preceded us, and do not deprive us of their reward, and do not deviate us after them, and make us die as believers.